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A
**SUDDAIN
ESSAY.**

With a sincere desire to vindicate Christi-
anity, or the Common Faith :

From the superlative Heresies, or phantasticall Novelties,
of all selte-particular Sciolists, endeavouring the subver-
sion of the same : by seven Arguments used in Opposi-
tion to Mr. John Biddle, Febr. 18. and Febr. 25. 1654. in
his School in Coleman-street.

By *Richard Jackson*, Master of the Free Grammar School
in *Sedbergh*, and Preacher of the Gospel in *Garsdale*.



L O N D O N,

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To his Highnesse the Lord Protector of England,
Scotland, and Ireland. C²

Sir,

His bold addresse is made, not to move for any secular aide or armed assistance, either to maintaine the Arguments, or mall the adversary. The Catholick faith, (once delivered to the Saints) is a truþ which humane authority seldom understandeth, nor ever ought to change or alter. Magistrates, in my conceit, may doe well to countenance what they conceive to be right and Canonical, so they doe not for the interest of their own sense, by secular compulsion, suppress all different Opinionists, walking orderly in reference to the worlds pollic. when Kings or Parliaments act otherwise, I am in great fear tis more for their own ends, then advance of the faith, which as all other Religions may bee retained as an instrument of tyranny, (so one of the Turks hath acknowledged) not as a saving truth. And therefore I could not think, but that the late Parliament incurred some reproach, in so casting this learned Opinionist into Prison, contrary to the notorious example of some Calvinisticall Magistrates in Geneva, meddling with a more superlative Heretike, Servius the Spaniard, and quite against the moderation of such able men, as was that pious Bishop of Marseilles [Salvianus.] So giving scandalous advantage to our clamorous Adversaries, who conclude an absolute necessity of secular compulsion, subordinate to Ecclesiastical power, without the which, Sects will abound, and baffle the ablest of Bisbopy Doctors; saying also, it is irrationall to think, that these Arrian questions, can be definitively resolved, by a criticaþ libration of dead and uncertaine words, as if in these mysteries, the spirit were not Gramatically plaine. Therefore deeming this opinion better corresponding with the prophane and ignorant, then with the pious and able in Scripture understanding; in the first place I humbly Petition your Highnesse that mine Adversary may be free to write what he pleaseth, in answer to the Arguments, or for his own

Assertion; for upon pretended seares they have refused the proffe-
red way of giving and receiving just satisfaction, and in this fai-
re way if I cannot wrap him up in such apparent obstinacy against the
evidence of the word, as the indifferent must acknowledge, I will
then openly confess mine ignorance and presumption, knowing full
well that in my defaylance, Christ hath many others, with spirituall
weapons sufficiently armed for the worke, unto which they are called
and excited by reason of the combate and opposition of the contrary
minded, which is an eminent effect of a fatherly providence so pro-
voking truly pious soules to awake from that letball security wherein
long tranquillity had plunged them; so that if wee counter poise the
good accruing by these mens rousing of their zeale and forces, with
the losse sustained by others stragling out of the way, the profit will
at length surmount the prejudice by plain and Apodeicticall Argu-
ments against all hereticall novelists, Phanaticke opinionists, and
Atheisticall Epochists, abounding hereabout, who have Apostatized
from the primest reputation of strictest profession into the horrible
darkenesse of irreligion, making that very thing an unanswerable
argument for liberty; from the which, Papists, and some of our Pro-
testant Grandees with a selfe confounding sottishnes, do obstinately
assert compulsive authority: for this point throughly sifted will in-
duce by degrees an orderly discussion of all these articles, wherein
he differeth from the unanimous consent of those who are called Or-
thodox, and by a cleare reflexion serve to refell those hyperephantian
fancies which obey pride as a father; for bee is not to bee found, I
feare, amongst the phanaticke or new fangled, who had not rather
bee leader of some stragling troupe though in the path of perdition,
then an humble Disciple in the Schoole of truth, evinced by Scrip-
ture evidence. But this and the rest are humbly referred to your
Highnes further examination, in a reverend regard to your grati-
ous equanimity & great ability to distinguish the chiefeſt Argu-
ment of a prime magistrate, really apprehensive, imperare liberis,
which very thing to the Princes of this world seemeth impossible.

210.11 Your Highneses humble servant in the truth, Jackson.

Argument 1. from Act. 20. 26. 27. and cap. 26. 22.
with Rom. 16. 26.

If the Apostle Paul were obliged to declare the whole counsell of God from the Scriptures Propheticall, and that he did declare according to his obligation, then the Apostle Paul did declare & preach the blood of Christ (which is the blood of the New Testament powred out) to be a proper sacrifice for sin.

Assumpt. But the Antecedent is evident from the places alledged, *Ergo*, the Consequent is infallible, *viz* that Paul the Doctor of the Gentiles did so declare and preach. The Consequence of the Proposition (which Mr. *Biddle* denied) is proved thus.

If one of the Prophets have expressly asserted his soule & sacrifice for sin (which is a terme in the Old Testament, and in the Mosaical Phrasiology, unto which *Isaiah* referreth himselfe and all others, *chap. 8. 20.*) equipollent to that of blood, then the Consequence is undeniable.

Assumpt. But one of the Prophets hath expressly so asserted, *1/4. cap. 53. 10.* *Ergo*, the Consequence is undeniable, the Consequence is unquestioned, &c. The Assumption was proved thus, *Deut. 12. 23.* Take heed that thou eat not the blood, for the blood is the soule, as it was then evidenced by the expresse words both of the Hebrew Original, and the Greek Septuagint or Translation. Againe, by *Levit. 17. 11. 14.* where the Greek and Hebrew Texts were both alledged again as speaking expresslv, that the soule of all flesh is in the blood *Scr.* And (saith the Lord) I have given you the blood upon the Altar to make an expiation

L 13

piation of your soules, for the bloud is that which maketh an expiation for the soule, which Mr. Jackson then compared with that in Heb. 2. 14. 17. observing unto us (by the way) that the son of God participated of our flesh and bloud, that hee might bee a mercifull and faithfull High Priest to propitiare for the sinnes of the people, and therefore that he was an high Priest, before he came in heaven, according to our nature assumed, and his bloud so assumed which was his life, (as touching the flesh 1. Per. 4. 1) the most proper part by which he did sacrifice himselfe, or suffer for us to purge our sins. To this Mr. Biddle had nothing then to reply, but capriciously sought evasion from the double signification of the Hebrew word *Asham*, asserting that it signified sin; which Mr. Jackson acknowledged, but averring withall, that heere it must signifie a sacrifice for sin, without which there was no sence. Mr. Biddle therefore alledged that in 2. Cor. 5. 21. which hee boasted to clear: but so they brangled rather then disputed out the time. But presently after Mr. Jackson told us, that to cleare that Text from all or any such sophistical evasion, it was needfull to consider the Idiom of the Hebrew expression; and secondly to weigh those two words Levit. 7. *Asham* and *Chatat*, which are in the Lexicons promiscuously used, in the very same acceptions, though there seemeth to be a difference in the degree of Guile, and in this difference the aggravation lieth upon *Asham*, Levit. 7.

Then to clear this by Apodeicticall Argument. If these two words *Asham* and *Chatat* doe commonly according to the Idiotisme of the Hebrew, signifie and designe, some Calfe, Bullock, or such like creature, as a sacrifice for sin, and that Mr. Biddles evasive Allegation, be sottishly wicked,

led, and against the expresse word ; then the Text in *Isai.* 53. 10. is full & clear enough to prove the bloud of Christ a proper sacrifice for sin.

Assump. But these two words &c. doe commonly according to the Idiotisme of the Hebrew (and the phrase of the Spirits expression) signifie a sacrifice for sin, and designe some Calfe, or the like, for the same purpose, as may clearly appear by *Levit.* 7. 1.

This is the Law (*Haatham*) not of sin, but of the sacrifice for sin, or of the trespass offering &c. with *Exod.* 29. 36. *Thou shal make the Calfe* (*Chattah*) not sin, which were absurd, but an offering for sin, &c. with *Levit.* 10. 6. and 11. verses. And *Aaron* shall bring, or make to bee brought, (not the Calfe sin) but as the Septuagint renders it, the Calfe the sacrifice for sin, &c. So also in verse 11. and severall other places, but these may suffice, to shew the vanity of Mr. *Biddle* evasion : and withall that S. Pauls phrase 2. *Cor.* 5. 21. (which Mr. *Biddle* catched at to countenance his captious escape) is a meer Idiotisme of the Hebrew tongue. He hath made him sin, that is to say, a sacrifice for sin, by laying all our iniquities upon him. *Isai.* 53. 6. without the which he could never become a sacrifice for sin, nor be made a curse, as it is said *Gal.* 3. 13. and was intimated by Mr. *Jackson*, who to avoyd the prolixity of a criticall contention, in this or any other of like nature, will refer himselfe to any learned Theologique, (or because they cannot endure the name of Divines) to any able man in these originall languages.

Secondly, that Mr. *Biddle* evasive Allegation, is sotithly wicked, and against the word, may appear : 1. for then eyther the essence of the soul must be made sin, quite con-

trary to all Philosophy or Divinity, (which always asserteth sin to be an Atraxie or privation) except we should revive the monstrous phantasie of the Manichees, or the scandalous imagination of *Mathias Iuricu*, so much scoffed at by *Cardinal Bellarmine*.

Or secondly made the soule sin, i. e. sinfull, as one of Mr. *Biddes* Proletines, with a Legall or Law driving Gravity, hath averred, viz. that Christ died for his owne sinnes, which is against the expresse Text of Heb. 7.26. 1. Pet. 3.12. And this very place in 2. Cor. 5.21. *tan me gnoma smartam*, that hath not known sin; that is to say, hath not sinned, or hath no experience of sin. For so Christ is sayd to learn in matter of sufferings; and we also to know when to try by experience what we had by speculation.

Ergo, that text in *Isaiah* 53. 10. is clear enough to prove the bloud of Christ a proper sacrifice, from what hath been sayd in *Levit.* and *Deuter.* to evidence that the expreſſion of the ſpirit in *Isai* 53. 10. doeth intend the life and ſo the bloud, by the termes of ſoule. I will but only adde our Saviours own language in *John* 10. 17.18. The Father loveth me becauſe I lay down my life, or my ſoule, (as it is in the Originall) or my bloud, according to the Mosaicall Idiomatic, the law and rime of Propheticall ſpeech, *Isai* 8. 20. which was the bloud of the new Testament poured out, a proper ſacrifice, offered by the command of his father, who made him an high Priest, as ſhall bee proved abundantly.

Argument 3. From Heb. 9. 13.

If the opening of the entrance into Heaven Heb. 9, 11
 12, the consecrating of the same, Heb. 10, 19, 20, and
 the purging of those who enter, Heb. 9, 14, bee by the
 blood of Christ, or Christ's owne blood, then the blood
 of Christ, or Christ's owne blood, must needs bee one of
 those better sacrifices, Heb. 9, 23, (or that better sacrifice)
 (answering and exceeding those of the Law) whereby the
 blot of sin is purged, and the wrath of God is pacified.

Assump. But all these were by the blood of Christ, or by
 Christ's owne blood; as appeareth plainly from the very
 letter, *Ergo*, the blood of Christ must needs be one of those
 better sacrifices, or that better sacrifice.

The connexion or consequence of the proposition is in-
 fallible, by the whole coherence of the Apostles discourse
 in that Chapter. So that no wretched interpretation can
 beare water against the cleare and unforced evidence of
 the word. What Mr. Biddle hath said, is very obscure and
 incertainte, what hee can say to intangle the evidence of
 this argument let him briefly discouer, to as we may ex-
 mine the truth of his conception, and we shall either fair-
 ly accept, or fully refell it. But let every sound Christian
 diligently observe, how the spirit of Christ in that place
 endeavoureth an exact parallel betweene the typical of
 the Old, and the true blood of the New Testament even
 to the word of sprinkling Heb. 9, 20, 21, with cap. 10, 11.
 and to that purpose speaketh of purging heavenly things,
 to make the blood of Christ answerable to that of Bulls
 and Goats, which purged (also) the holy of holies. Into
 B 3 which

which though the people never entred, yet thither (it seemeth) their uncleanness extended, Levit. 16, 14, 16, 17.

Even so as if the impurity of our nature, and its operations, had so penetrated the Heavens, & made them unclean as it is phrased Job, 15, 15, that they also may be purged, together with the true antitype of the Minister, all vessels. But the Argument is cleare without examining what ^{the} ~~arg~~ doth intend: which is nor the question how, (except one would cavill) And then hee may consider Ephes. 2. 6. with Coloss. 1. 20. And so concreue aright without a Corrector no more then what is meant by the eternall spirit, cap. 9, 14, which in due place, shall be declared, to designe something Antecedent to the flowing forth of that blood of the New Testament, Mat. 26, 28, and to intend the very deity of Christ which is eternall, and did so offer its owne blood Act. 20, 28. But let him avoid such digressions & deale only with the Argument, as it standeth directe unto him.

Argument 3. Ex Hebr. 9, 26, with Heb. 7, 27, 1 Cor.

but 3, 7, Epheſ. 5.

IF Christ could not be a slain sacrifice, as the word signifieth, but by the wounding of his body, and powring out of his blood; then the blood of Christ so powred out is much more properly styled a sacrifice.

The reason is, *Ex 29, 12, 15, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 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I never had ~~seen~~ his writings; nor any time to read Mr. Bullets Books, having my spirit oppressed, and memory burdened with importunate businesse of far baser nature, and therefore according to ~~an~~ ~~whole~~ more Narconical to all intellectuall abilities; such pertiologging Mammonists, as pride themselves and fatten their insulting envy if they can captive poore suiters and intrangle Scholars in the wofull Labyrinth of Law practise, are spicfull enemies of the publike good, no lesse then of truth and piety. Hence it is, that I cannot certainly say, how farre this Argument reacheth him; for his Answer was neither directly nor distinctly returned, but he seemed to me by shuffling so to overshadow the Text, as if Christ were not a sacrifice in being wounded upon the Crosse, and slain heere on earth, but only by his personall appearance in heaven, where he ever liveth to make Sec. Heb. 7, 25. Therefore that this Argument may clearly reach him, and conclude absolutely against him, I shall frame another Syllogisme from Eph. 5, 2, Heb. 9, 26, cap. 7. 27, with 1 Cor. 5, 7.

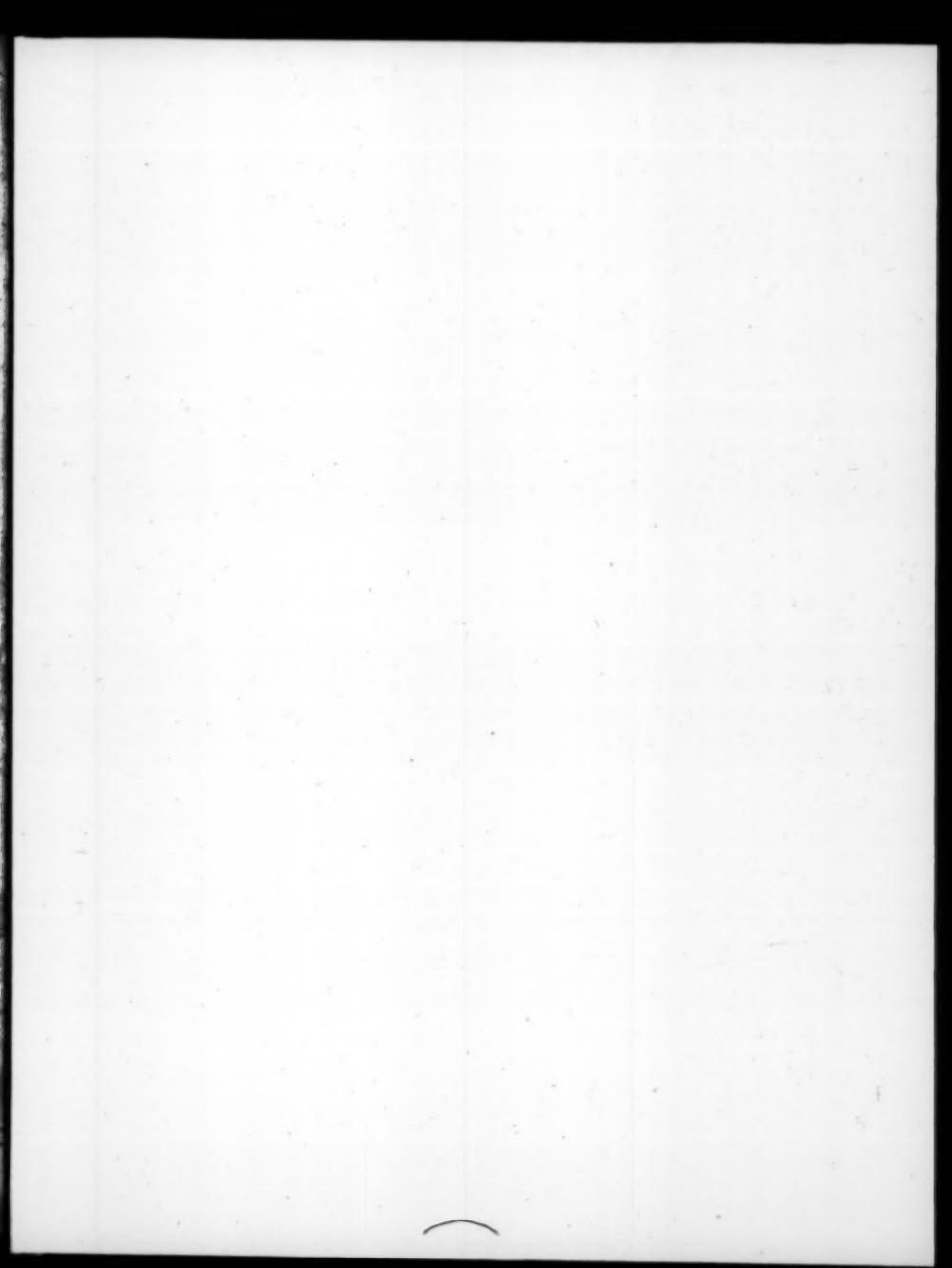
That which is expressed in the preterperfect tense as a thing done on earth, in the sight and for the example and imitation of all true Christians, (in one kind of way) and which could not be effected but by sufferance, which was but once, nor could nor needed to bee reiterated, that can never be interpreted truly, of his personall appearance in heaven, to make intercession for us, but must needs intend some proper sacrifice of himselfe here on the earth.

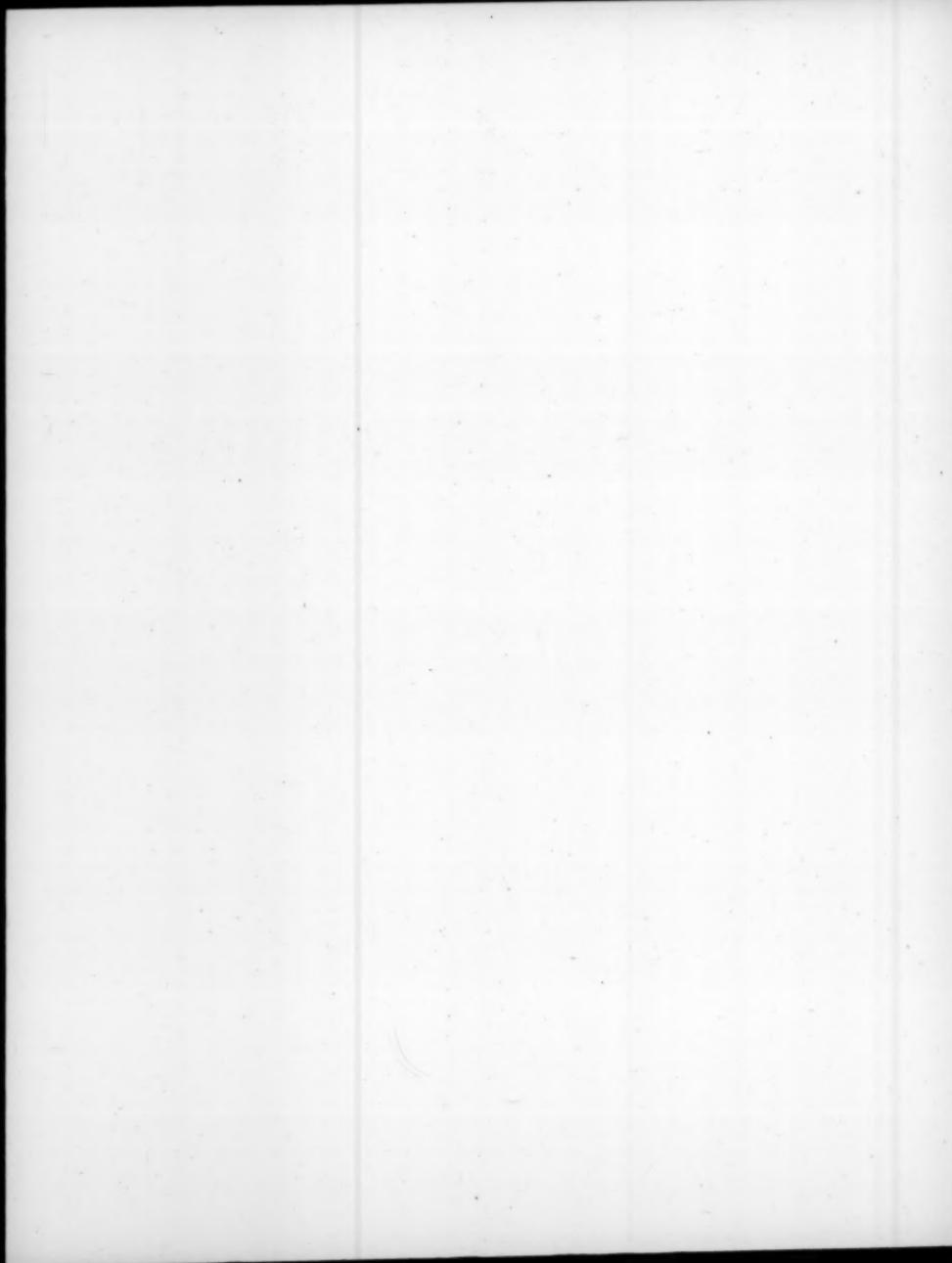
~~Assump~~. But that Christ should be a blaine, or bloody sacrifice unto death, (as Divine Justice required for due satisfaction, and the word signifieth) 1 Cor. 5, 7 is expressed in the preterperfect tense, as a thing done in the sight of men

men, and for their example and imitation, in a kind, Eph. 5. 2, which could not be but by sufficiencie, and was but once, nor could or needed so to be reintersed, Heb. 9, 25, 26, Heb. 7, 26, as the very letter of these Texts doth clearly intimate. Ergo, that Christ should be such a slain Sacrifice, or bloody unto death &c. can never be interpreted of his personall appearance in heaven, by the act of intercessi-
on, but must needs intend some sacrifice heere on earth, which is that of the nature assumed, both of body and bloud especially, so often inculcated.

The Proposition is undeniable from the Law of Differ-
ences, or rather Disparates; for of Christs intercession
in heaven, how can it be sayd, (hee hath given himselfe for
us, as a slain sacrifice) which the word *thysa* there signi-
fieith, being derived of *thuin* to kill; as in Hebrew *Zebach*
a slain sacrifice of *Zabach* (*Meat*, to kill) which none will
contradict, nor disposed to cavill. Secondly, how can that
giving or presenting of himselfe, be presented to us for ex-
ample, seeing in that action hee never fell under humane
sight or observation? Thirdly, in that sense it may be said,
he will give himselfe for us, again and againe, so often as
we stand in need of the spirit, and of speciall application
in times of perillous tentation, but cannot *ever* a slain sacri-
fice; for that death can have no more dominion over him,
nor he any more to suffer in the flesh, Rom. 6, 9, with
1 Pet. 4, 1.

For the *Assumption*, (called the *misere*) is evident in
every part of it, from the expresse words of the Texts, re-
calling but to mind the true signification of *thysian*, a slain
sacrifice, which may bee clearest from Matthew 22, 4.
1 Cor. 5, 7. Mine oxen and my fatlings *tauwthim*, slaughe-
red





red &c, What in Scripture were called Sacrifices, especially expiatory, were to be destroyed. If living creatures by slaughter (as other things by combustion, and some by effusion) and the bodies of those offered for sin, to be burned without the Camp, which is the reason why some one in *Euseb.* called it *συκλασις*, a fume, or exhalation, which ascendereth from the burning: when God by inspiration did order *Abel* and others successively to officiate by expiatory sacrifice, he intended but to shadow out the supreme sacrifice of all to be expected. *Diu.* And therefore not only the use of the thing was to be offered unto God, but also the very life and substance of it, which occasioned this word and phrase, *Ephes. 5. 21* in correspondence to the types. And because I would have Arguments to exceed in weight rather then number, Mr. *Biddle* may for further illustration take notice, that the Apostle in *Heb. 8. 3* plainly gathereth and concludeth, that he could not have been an high Priest, except he had that sacrifice which he could offer, *viz.* our humane nature both of body and blood *Vid. Gen 22. 7.*

That Divine Justice required such a sacrifice, for due satisfaction, may be easily made manifest afterwards, and illustrated also from the eminent instance of *Zalmon*.

This third Argument is coincident with that which I used upon our former day of Debate, *Febr. 18. 1654.* *viz.* whatsoever agreeth to the whole principally in respect of any essentiall part, is more properly predicated of that essentiall part, then it is of the whole. *Ex. hoc videlicet* *Assumpt.* *But to be a proper sacrifice expiatory* *agreeth* *to the person of Christ*, *as Cor. 11. 26.* *by reason of the* *humane nature assumed*, *viz.* *the body* *Heb. 12. 10.* *and the* *substance* *of souls* *which* *Christ* *is* *also* *and* *blody*

blood especially, Heb. 9, 20, with Math. 26, 27, 28.

Erre, the blood of the body is more properly styled a sacrifice.

This Argument thus urged, intangled us in a tedious and disorderly contest before the non-intelligent; Mr. Riddle denying the Proposition, and giving an instance against it, which seemed too gross and insufficient, so that at length by a comparison I brought him off it, to the acknowledgement of Theologicall axiome, viz. that if any one should call him of me Gowry fellow, in reference to a Gowry legge, then Gowry fit were more properly predicated of the integral part, than of the whole, &c. So likewise for the other alledged, viz. that whosoever denominated any thing so, or so, is much more properly such than that which it so denominated. If Apelles for his tongue be esteemed an eloquent man, then his tongue is much more properly so insinuated. I hope Mr. Riddle will not balk the substance of what is alledged.

Argument 4.

SBeing the flight esteem Mr. Riddle had of Divines, I durst not alledge that axiomaticall Assertion, of the most Diuinescall Doctor, amongst all those Latine lights, who from the Church have shined unto the world in life and Doctrine, however casually by increasing sinnes obscured, viz. that the passion and death of Christ, is a most true and perfect sacrifice. Which Mr. Riddle seemeth (for as yet I have found no clearnesse, or constancy in his assertions) to make (together with the blood powred bours) but onely as certaine previous actions to that sacrifice

or

or oblation (without any disunction of these words used by him, in my hearing) which was not made upon the Croffe when hee lost his owne life ; But onely by his presentation in Heaven where hee liveth for ever. To which purpose (as I remember) he used an illustrating assertion, viz. that the bringing and killing of the beast, the powring out of the bloud, and the burning of the body, were not the sacrifice, but the taking of the bloud of the Goat, or Bullock, & so making an atonement by carrying it into the Holiest of all &c. Therfore some things heere, had need be interposed, not to increase the number, or trouble the tenour of our Discourse used in our Discourse, but onely to clear the candle of whatsoever obscurneth, or may emangler the inexpert in the word of righteousness, Heb. 5. 13.

We must proceed to a fourth Argument against that presence of some previous actions, as distinct from, and therefore not formally proper to the sacrificing.

If the presenting of the Beast before the Tabernacle, made it a sacrifice, the killing and powring out of the bloud were the proper sacrificing of that beast ; and then that the taking of the bloud, and the sprinkling of it about the Altar of Incense in the holy place, were only a typical circumstance, to shew the efficacy of that bloud formerly sacrificed &c. and so to shadow out, Heb. 10, 1. the vertue and efficacy of Christ's bloud once offered, by which he purged, (as it is assentet already) and now ever liveth to intercede for us, so to obtaine, for our consolation, the Holy Ghost, in our greatest calamities of conscience. Then the denying of Christ to bee a proper sacrifice by assuming our nature, and presenting himself in the same brest upon the cross, Heb. 9, 16, 17, 18, 19, and especially by powring out his bloud

blood upon the Crosse, Heb. 10, 10, as if yet hee were no sacrifice for all that, nor any purgative efficacy in his bloud so offered but only by the offering and presentation of his person in heaven, is a most abominable slighting of the bloud of God, Act. 20, 28, and brain-sick errour, as si all be evidenced.

Assump^t. But the former part of the Antecedent is most evident from those Books of the Law, Exod. Levit. Numbers.

And the other clause or part of it, is apparently proved by what is already alleadged from Heb. 9.

Ergo, the Consequent is conclusive and infallible.

Truth like vertue cleareth its way as it goeth; so hecre I hope. And to this purpose on *Febr. 18.* I insinuated (against his mysticall asseverations) from Heb. 9, 27, that there was a vast disparity between these two terms, *vertu*, and *impuritatem*, to offer, and to appeare, but it was not refuted or obliuied, except by himselfe, though the Apostle in that Chapter, separateth the apparition from the oblation far enough, bringing in, and establishing the one, upon the by passed efficacy of the other, which is already evidenced; and upon his appearing, utterly denying all further oblation. Observe but the Text, and you must needs see it, Heb. 9, 24, 25, not that hee should offer himselfe, &c. though some may easily see a difference between sacrifice and oblation; for that some things may be offered which are not sacrificed, yet are they promiscuously used in reference to the person of Christ, Eph. 5, 2; Heb. 10, 10, with cap. 9, 26. But neither the Holy Ghost, nor the Greeks, I trow, did ever use ~~veritas~~, i. e. an oblation, for ~~apparition~~, i. e. an apparition. If they did, then produce an instance

instance from some Classick Author, for I suppose you are
able for such a purpose, if it be possible for any to find such
a place.

Last y, to clear all this (upon which I have interposed between the Arguments) briefly: If Christ's entring once by the sacrifice of himself, that is to say, of his own bloud, Heb. 9, 11, 12, be holden forth by the spirit, as in a certain Antitypicall opposition, onely proper in being opposed to the entrance of the High Priest, each yeere with others bloud, Heb 9, 25, 26, with v. 11, 12, then the spirit never intended to teach us any comparative opposition between Christ's oblation, and the high Priest's entrance into the holiest of all; as if Christ could not offer or sacrifice himself till hee came in Heaven, the oblation consisting in Christ's entrance, by which he became to be the high Priest of our profession; as Mr. Biddle seemeth of opinion, though that overthroweth the proportion and long coherence of the parallel so apt and Grammatically plain.

That which purgeth and redeeth from sin both Positively and Negatively, and effectually reconcileth us unto God upon our faith or application, that must needs be offered as a true and proper sacrifice; to the same end and purpose.

Ergo; The bloud of the Lamb, the Lord Jesus, was offered as a proper sacrifice to the same end and purpose.

The Proposition or *major*, as they call it, is manifest from the third Book of Moses, declaring the end and institution of the sin or trespass offerings, Levit. 5, 6, 7, 8, 9, with verses 15, and 16. And also cap. 6, 6, 7, with cap. 9, 7, 8, 9, 10, 11, 15, and cap. 16, 6, 7, 8, 9, and verses 11, 12, 13, 14, so he shall not die. So in verse 16, 7, 18, 19. All which and divers other places make it evident that these were sacrifices instituted for such ends and purposes, because they did so purge and make atonement, that is to say, reconcile and redeem from death, or mortal, according to the tenour of that Covenant, under which the people then stood, though in comparison they were but carnal ordinances, extending only to the purifying of the flesh, Heb. 9, 1, 13.

The *Conclusion*, as he calleth it, is clear from these places adjudged, Exod. 30, 6, 9, Job. 4, 9, 10, 11, Job. 1, 5, 7, Gen. 9, 15, &c. Pet. 1, 18, 19, Rom. 3, 23, with Eph. 1, 7, &c.

Ergo, The Conclusion is infallible and undeniable.

To the *objection* Mr. Biddle sayd, that the bloud of Christ had a influence upon the remission of sins, and towards reconciliation. But what is this influence think we? For wher in the world and did he do to the express words of the text, this word is strange to the text, and serving only for some one other interpretation. Doth it imply any such formal or sacramental, as is the bloud of Christ, Ro. 3, 25, unto which, (as it is the bloud of God, Act. 20, 28,) faith adhereth with an infallible adherency, as the onely private foundation, the effect, of all our consolation here, and of all our future hopes hereafter; else it is but a vain term to avoid the evidence of the text. An influence, and is that all?

elf; for ought I yet understand by that term, he might say, that Christ's riding upon an Asse, hath or had an influence upon the Jewes, and our reconciliation; therefore let him explain, if he be not to seek, what we should conceive by it; for upon his clear explication, I shall willingly confess mine own weakness, if I doe not make his conceit in this very thing, appear so absurd and nonsensicall, to any impartiall man, that may bee found, that it subverteth the great mystery of our most holy tairth; upon which, as I told them, dependeth all our consolation heer, and all hopes of salvation hereafter. Of the which mystery of Godlineesse, truly so stiled, Mr. *Biddle* seemeth in this novell imagination, either grossly ignorant, or prophaneley contemptuous.

Secondly, afterwards and *obiter*, as wee use to say, Mr. *Biddle* alleadged that of Numb. 19. concerning the red Cow, &c. concluding from thence, as I thought, that a thing may be purgative of sin, and yet no sacrifice. I did not then cause the place to be read or examined, for I did not remember the originall word what it would bear, nor did I & c. em it pertinently urged at that instant. But so soon as ever it came in my mind, the same night when I came at my lodging, I looked for it, and the first Bible I opened rendered it expressly, a sin offering: and so it is by the two last words of the Hebrew text, Num. 19, 9. yea all the circumstances doe there ver. 2,3,4,5. so concur to constitute a formall sacrifice, that I hope Master *Biddle* in his serious thoughts will acknowledge it. And that therefore mine Argument is in that part of this Assertion irrefragable, viz. the blood of Christ therefore a proper sacrifice, because purgative, &c.

Now

Now lest he should avoid these two Arguments (as he seemed to indeavour) by making them only previous actions, to the offering and presenting of his person in heaven, this may be fairly, firmly, and briefly opposed from the words of the texts alledged, *viz.* If the Scripture do imply the person of the Mediatour, as previous to those actions of sacrificing his own body and bloud according to the clearest conceptions of the most Catholike Doctors in the Church of Christ, then these actions can never in common apprehension be conceived and taken as previous onely to the persons oblation or presentation of himselfe in heaven, (which Mr. *Biddle* taketh as equipollent terms from Math. 2. 11.) nor by the curious neyther, without some palpable affectation of novelty and singularity.

But the Antecedent is very true : *ergo*, the Consequent. The Assumption is clear from Heb. 3. 3. where the Greek Idiom is very observable; when he had purged our sins, by himselfe, Heb. 9. 26. Col. 1, 20. 1. Cor. 5. 7. Ephes. 5, 2. or the offering himselfe, hee did or hath late down at the right hand &c. And how can hee offer himselfe so, but by the yeelding of his body, and the powring out of his bloud, Tit. 2, 14. Heb. 10. 10. Matth. 26. 28. Heb. 9. 14.

And therefore is the spirit so exact in expression, to wit, that he might reconcile unto himselfe, having made peace, through the bloud of his Cross, *καὶ ἦν* through him, referring all unto his person, as also Ephes. 2. 13. 14. 15. 16. To say nothing of the most punctuall correspondency between the Greek *ἰάσινθαι*, so emphatically used, Heb. 2. 17. to answer the Hebrew *Caphar*, so often used in the old Testament, for purging or expiating, to shew the perfect accomplishment of typicall sacrifices in that true bloud of the Cove-

Covenant, so sprinkled or powred out, from such a person, as is called our Passeover, 1. Cor. 5. 7. Nor should Mr. Biddle slight, but reverently examine whatoevers such have well sayd according to the word, as we have reason to stile able Doctors of Divine mysteries, and graciously instruted in the main; for notwithstanding any accidental error, yet none of us can without highest impudence, thinke our selves comparable to them in vertue or piety, knowledge or judgement, wisdom or sufficiency. I wish therefore he would peruse and seriously ponder, how Austin expresteth himselfe upon those foure things considerable in every sacrifice. 1. To whom. 2. For whom. 3. By whom. 4. What. Lib. de Trinit. 4. cap. 14. So, I think, hee might see enough for his satisfaction, and without any shame receive it from such an Authour.

Argument 6. From Heb. 13. 20.

VHATSOEVER is bloud of the Covenant powred out and sprinkled, the same is sacrificed bloud, or bloud of the sacrifice, shed for obtayning the end of the Covenant, that is to say, remission of sins, as appeareth by Levit. 7, 2. cap. 5, 9. cap. 9, 9 cap. 8, 15. compared with Hebr. 9, 19. 20, 22.

Assumpt. But the bloud of Jesus Christ sprinkled or powred out upon the Crosse, is the bloud of the everlasting Covenant, shed for the remission of sins and iniquities, never to be remembred any more, as appeareth plainly from these texts, Heb. 12, 20. Matth. 26, 28. Heb. 8, 6, 12. Ergo, the bloud of Christ (so sprinkled and powred out) was sacrificed bloud or bloud of the sacrifice.

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This Argument was slightly offered Feb. 25. 1654. in way of refelling Mr. Biddle's fancied evasion, from Argument 2. and especially that which is Argument 5. by saying that it cleansed and reconciled, not as a sacrifice, but as the bloud of the Covenant, &c. which seemeth a cold distinction without a difference. But let him answer distirctly upon deliberation, and if hee doe not acknowledge this Argument as Apodeicticall, I doubt not but to make it evident, that he is grossly ignorant of the New Testament, according to the true nature and tenour of it, which rightly understood, must needs destroy or subdue those hereticall novelties, which exalt themselves against the truths of Jesus.

Argument 7. Gal. 2. ult.

Either the blood of Christ (so sprinkled and powred out) was a proper sacrifice, necessarily required for due satisfaction to divine Justice, or God the Father is to be accused of monstrous cruelty, in so giving up his son, Ioh. 3, 15. and the son himselfe of temerity, in that he would bee made a curse, Gal. 3, 13. and exposed to reproach and punishment, without a cause, Gal. 2. 21, by that shamefull death of the Crosse, Philip. 2, 6, 7, 8.

Assumption. But God the Father is not to be so accused &c. nor the son neither, nor can bee without highest Blasphemy.

Ergo, the blood of Christ, so sprinkled and powred was a proper sacrifice, necessarily required for due satisfaction to divine justice, and to make good his truth; which is the reason why he hath been made the servant of circumcision.

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Rom. 15. 8, submitting himselfe by our nature, assumed unto circumcision, that so under the Law he might auiew the Law for us, and by death destroy him who had the power of death: all which evidently appeares from these texts, Gen. 2, 17, Rom. 6, 23. with Rom. 8, 32, 33, 34, and Gen. 3, 15, with Heb. 2, 14. 15, for as *Zalucus* lawgiver to the Locrians, after that he had made adultery punishable by losse of both the eyes, although as an absolute Prince he might have pardoned his son, though convict of the sin, &c so have dispensed with the Law in his particular, yet as a just Prince, or as such as hee desired to be reputed, hee could nether pardon nor dispence.

So though I repute it full of irreverence and prophane presumption, to dispute what is within Gods absolute power, what not, or any way to limit that by the Law or rule of our speech or reson. Yet, *Salva dei Iustitia & veritate*, saving his justice and truth, hee could not pardone our sins without punishing them, nor abollish the curse, without underboing it, nor destroy the death without enduring it, neither could he so have conquered sin, curse, and death, as to swallow them up to absolute victory, if he were any other kind of person, then wee confess him, nay now and believe him to be.

Now to prove the disjunction necessary, take but notice of the opposition of those two parts in the Proposition, and then you will apprehend, *viz.* that if the truth and justice of God had not required such a sacrifice as necessary, it had been both cruelty and more then Stoicall temerity, or rashnesse, to make a person of that dignity, innocency, and meritorious eminency, so to suffer the extreamest of all reproach and punishment. Mr. *Biddle* seemed rather to

[50]

flight or decline rather then answer any thing to this Argument, so opposed, saying no more then what I have heard some moderne Jewes assert upon such like occasion; But if upon second thoughts he can aver any thing, to avoide the force of it, and not in so doing, abandon the very basis of the common faith and christianity, it shall be presently examined and acknowledged.

Mr. Biddle:

Though I have reason to understand you better then some of your Adversaries, having so lately been an ear witness of your Assertions, yet by a more naked Discovery, I can better evince the enormity of your new conceits: If you therfore abound in that candor and ingenuity which you accused me to want, then let your deliberate Answer be distinct and punctually directed to what pincheh; never stand upon strictest terms at the contest, when you and your Auditors would tie me to prove by expresse text, *viz.* the blood of Christ to be, not only a proper (or the chiefe) but the only sacrifice, for so we may lose the principall, and stray it in the throng of Incidentes, which I earnestly desire to avoyd. Whatsoever I have syd for your better satisfaction, according to the sense of that sacred Doctor (*August. contra Auct. Leg. & Prophet.*) *viz. quoniam singulari, & solo vero sacrificio Christi angus pro nobis effusus est*: which I durst not there alleadge, lest there both he and I should be disdayned. but did rather assert the error of your assumed Principle from our Saviours answer to the Sadducees, and that testamentary instance of Matth. 26. 26. *τότε ἦτορ οὐαία*, and the ponderation of words used by the Apostl Gal. 3. arguing a maine principle not evidently appearing in the text: to say nothing how they were written for our search, and that Aristotle faih enough to make that absurdity evident: *ὅταν οὐχὶ ἔτι περισσὸν οὐαία, ὥστε σημεῖον οὐχὶ τινόν οὐαίαν*; *τότε μὴ οὐτὸς ἐστὶ σάτιστος ἔσται*.

178
a. C. FINIS.

